THE ANTIDOTE.

NUMBER II.

IN A LETTER TO THE Free-Thinker.

Occasion'd by later Actions between Dr. *Woodward* and Dr. *Mead*.

------- *Quippe minuti,*
Semper et infirmi est animi, exiguique voluptas
Ultio. ------- Juvenal.

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Occasioned by his Notions be-
tween Dr Woodward and Dr
Mead.

THE ANTIDOTE. IN A LETTER TO THE Free-Thinker.

SIR,

WHILE my former Letter was in the Press, your own Humanity prompted you to interpose in the present Quarrel among certain Physicians; but the good Sense which you express'd in that Paper concerning it, had not the Effect on them which

one would have thought muſt have been a natural Conſequence of it; for the Affair has been proſecuted with much greater Rage than before, as you will find by the Repreſentation of a late Encounter, ſubſcrib'd by Dr. *Woodward*, which ſhall be plac'd at the End of this Epiſtle.

The licentious Way of treating this Gentleman, in the publick Papers, makes it neceſſary for him and his Friends (if they intend ever to ſhew their Faces hereafter among Gentlemen) to give the Town, fairly and honeſtly, the Particulars of what is unjuſtly repreſented in thoſe Papers.

The *Whitehall Evening-Poſt* of Thurſday laſt, gives the following Account.

'We hear, that an Experiment was laſt 'Night made, in *Greſham-College* Yard, of a 'new Method of Duelling, with Sword and 'Cane, inſtead of Sword and Piſtol, between 'two eminent Phyſicians, who had been engag'd 'for ſome Time in a Paper-War. Both theſe 'Engagements were equally ridiculous, the 'former

'former producing no Blood, and the latter
'no Argument.

The Paper call'd the *Post-Boy*, publish'd this Day, being *June* the 13th, in the Article from *London*, says thus:

'We hear, that on Tuesday last in the 'Evening, an Eminent Physician, who had 'been maliciously and scandalously abused in 'several Pamphlets by another of the Faculty, 'meeting him accidentally near *Gresham* Col-'lege, took Occasion to Cane him for his Vil-'lainous Usage; whereupon both drew their 'Swords, and in the Rencounter the latter 'was disarm'd, but his Adversary contented 'himself only with breaking his Sword, and 'generously gave him his Life.

The *Evening Post* of the same Date, has it as follows, *viz.*

'Last Tuesday a Duel happen'd between an 'Eminent Physician and another of the Fa-'culty;

'culty, in *Gresham* College; the latter was 'wounded in the Hand, and disarm'd.

The *Weekly Journal*, or *Saturday's Post*, has the two following Paragraphs.

'Last Week Dr. *Mead* and Dr. *Woodward*, 'both belonging to *Gresham-College*, in walk-'ing down *Bishopsgate-street*, quarrell'd and 'can'd one another; and when they came in-'to the Square of the College, they drew and 'fought; the latter was wounded in several 'Places, and making another Pass, Dr. *Wood-'ward* fell down backwards, and the other 'gave him his Life.

'The Quarrel between Dr. *Mead* and Dr. '*Woodward* we have told another Way, *viz.* 'That the latter having maliciously and scan-'dalously abused Dr. *Mead* in several Pam-'phlets, and meeting with him accidentally 'going into his Lodgings in *Gresham-College*, 'took Occasion to cane him; thereupon both 'drew their Swords, and in the Re-encounter 'the latter was disarm'd; but his Adversary

'contented

contented himself with only breaking his Sword, and generously gave him his Life.

These Historians have had the Account of this Matter from some that knew nothing of it, and have been much impos'd upon, or certainly Persons who have been notorious for the great Care they take against publishing disadvantageous Characters of those whom they treat of, would never have given us the quite contrary to what is the Truth.

A nameless Author, as I am, is not to say harsh Things of Gentlemen who are known to set forth these Memorials from Time to Time. Should I, who am unknown, write against one who is known, as to his personal Character, I should fall into the Crime of which I am going to complain, to wit, of striking another, when I my self stand safe against a Return for it.

The Gentleman who subscribes the Narrative of this Quarrel, is answerable for the Truth of it, and the rest of the World are in Justice to believe him, 'till Evidence of the contrary is produc'd by the Person whom he mentions

to have treated him with so great Inhumanity.

I shall presume only to desire of you to take this Occasion to treat *of Resentment of Injuries* in general; for I cannot but think the Way now pursu'd amongst us, from the Force of Custom, on Occasion of Distaste or Dislike, is not only unwarrantable, but in the highest Degree criminal, and ought to be, for that Reason, shameful.

The Honour of a Man living in Society, must have an Analogy to the Nature and Religion of the Government under which he lives. For I take Honour to be the Term which fashionable Men use, for what they would have understood to be their Religion, or Rule of Life: And in a Nation where *Forgiveness of Injuries* is taught as the greatest Perfection to which the Soul of Man can arrive, it is ridiculous and absurd to make it consist in a profess'd *Impatience of them.*

What then shall we say, when even a Jealousy of an Affront, and searching for an ill Interpretation of doubtful Expressions, instead of taking the kinder one, is become the af-

fected and diſtinguiſhing Character of a Man of Spirit? However, that Part which is hardeſt to perform, will always be, among reaſonable Men, the moſt laudable to perform; and the Difficulty of an Atchievement muſt be the higheſt Circumſtance of Praiſe to him who ſhall accompliſh it.

It is therefore to be diſtinguiſh'd, that Forbearance of returning an Injury, is not, in it ſelf, a great Act in the Mind; no, it is ſtupid not to reſent, but it is great not to proſecute Reſentment. To forbear Vengeance, for Fear of the Perſon who does you an Injury, is poor and baſe; but to ſuppreſs Reſentment, for the Sake of Virtue, and conquering a ſtrong Impulſe to revenge, becauſe a Man knows it is his Duty ſo to do, is heroick.

From this it appears, that as the Deſire of Vengeance is, of all others, the hardeſt, in a great Spirit, to maſter, ſo it is the moſt laudable of all Affections to conquer. If this be true, what are we to think of thoſe who reſent Injuries in a Manner whereby it is manifeſt that Fear had a greater Part in the Affair than Indignation? Such is the Caſe,

when the Onſet is made without giving Notice to the Perſon attack'd, when the Declaration is made by a firſt Blow, deſign'd for above half the Battle, and the Enemy puts the Man he aſſails in the Condition he wiſhes him, before he is alarm'd to begin the Contention.

Hence we may learn to meaſure the Quality of Offenders, and judge of the Degrees, downward, from the State of Honour and Virtue: And tho' the Highway-man and Foot-pad are both lawleſs Perſons, he who bids you ſtand, is more excuſable than he who knocks you down without that Ceremony. The yet more miſchievous and unmanly Injuries of Calamny and Slander, are, in a like Degree, more abominable than what is ſaid of a Man before his Face. This is it that makes it ſo ſhocking to revile the Dead, as Somebody ſays, becauſe the Dead are for ever abſent, and out of a Poſſibility of doing themſelves Juſtice.

But, for the Honour of the *Britiſh* Nation be it ſpoken, baſe Blows are ſeldom given amongſt us. Our very Maleſactors are ſuch, with a better Grace than is obſerv'd elſewhere.

The *English* generally challenge those who have done them the most secret Injury, and bring the Lurker in Iniquity into broad Daylight; it is common when they account with them, to see a fair and open Breast oppos'd by him who demands Satisfaction for the most close and wicked Wrong, which could be perform'd only by a Friend, and a Man entrusted which Secrets, which have been divulg'd to defame or dishonour, or kept to cheat or betray the Challenger.

As the Colours and Qualities of Mens Actions are to be consider'd as they regard themselves, and as they regard their Neighbours, there are always some seeming Remains of something like Virtue in those who do even a wrong Thing, without too much Regard to their own Persons; and the Man who openly (and exposing himself at the same Time to the Fury of his Adversary) makes an Assault, has not lost all Sense of Honour; but he who does it with Safety to himself, certainly has bid adieu to it. Secret Injuries, or unexpected Blows, are detestable in the Eye of common Sense; but much more

odious among Men of liberal and acquir'd Abilities.

The next Thing, to conquering the Desire of Revenge, is to demand it in an undisguis'd Way; but to avenge what is said or done, in an open Dispute, by indirect, unexpected, or secret Methods of taking Satisfaction, is doing an Injury, instead of demanding Satisfaction for one.

These, and the like loose Reflections, you will in a better Manner communicate to the Town for the respective Use of your Readers, who shall peruse the following Advertisement; and we expect that your Part in it, be only that of a *Free-Thinker*, who governs your self by Facts and Arguments, which will more fully appear, when you are, as we desire, as impartial in any Applications that may be made to you from those of the other Side of this important Question; which concerns the whole Town, nay, the whole Race of Mankind, both as to the Matter in Dispute, and the Manner of carrying it on, as much as any Point that could be started to employ Speculation. It is not of so ab-

 stracted

ſtracted a Nature as to be the Entertainment only of Thinking Men. Even thoſe who come as near Animals as to have Affection to nothing but Eating, Drinking, and Sleeping, will be moſt conſiderate and thoughtful Readers on a Subject wherein the Stomach and the Heart are equally concern'd.

I am,

SIR,

Your moſt obedient

Humble Servant.

June 13, 1719.

Poſtſcript.

Whereas it has been inſerted in the *publick Papers*, That an *eminent Phyſician, and another of the Faculty*, had a Rencounter, the former of whom is ſaid to have *caned* the other, in order to inſinuate that Dr. *Woodward* caned Dr. *Mead*; this is to certify, that Dr. *Woodward* had no *Cane* in his *Hand*.

FINIS.

Errata in the Antidote *Numb.* I.

Page 15, *for* Pity, *read* ſilly. *Page* 16, *for* lies, *read* lives.

Advertiſement.

'THERE having been ſpread ſeveral
'falſe Reports of what lately happen'd
'between Dr. *Mead* and me, at *Greſham College*,
'I think my ſelf oblig'd to give the Publick
'an Account of the Matter of Fact.

'On the 10th Inſtant, about eight in the
'Evening, paſſing, on Foot, without a Ser-
'vant, by the *Royal Exchange*, I there ſaw Dr.
'*Mead*'s Chariot, with him in it, and heard
'him bid his Footman open the Door. But
'Dr. *Mead* made no Sign to ſpeak with me,
'nor did I in the leaſt ſuſpect that he would
'follow me. I walked ſo gently, that, had he
'intended to have come up with me, he might
'have done that in leſs than twenty Paces.
'When I came to the College-Gate, which
'ſtood wide open, juſt as I turn'd to en-
'ter it, I receiv'd a Blow, grazing on the
'Side of my Head, (which was then unco-
'ver'd) and lighting on my Shoulder. Aſſoon
'as I felt the Blow, I look'd back, and ſaw
'Dr. *Mead*, who made a ſecond Blow at me,

and

'and ſaid, *I had abuſed him.* I told him, '*That was falſe,* ſtepp'd back, and drew my 'Sword at the Inſtant; but offer'd to make 'no Paſs at him 'till he had drawn; in do-'ing which he was very ſlow. At the Mo-'ment that I ſaw he was ready, I made a 'Paſs at him; upon which he retreated 'back about four Foot. I immediately made 'a Second, and retired as before. I ſtill preſ-'ſed on, making two or three more Paſſes; 'he conſtantly retiring, and keeping out of 'the Reach of my Sword; nor did he ever 'attempt to make ſo much as one ſingle Paſs 'at me. I had by this Time drove him 'from the Street quite thorough the Gate-'way, almoſt to the Middle of the College-'Yard; when, making another Paſs, my right 'Foot was ſtopp'd by ſome Accident, ſo that 'I fell down flat on my Breaſt. In an In-'ſtant I felt Dr. *Mead*, with his whole Weight, 'upon me. 'Twas then eaſy for him to wreſt 'my Sword out of my Hand, as he did; and 'after that, gave me very abuſive Language, 'and bid me *ask my Life.* I told him, *I ſcorn'd* '*to ask it of One who, thorough this whole*

'*Affair*

Affair, had acted ſo like a Coward and a Scoundril; and, at the ſame Time, endeavour'd to lay hold of his Sword, but could not reach it. He again bid me *ask my Life.* I reply'd, as before, *I ſcorn'd to do that*; adding Terms of Reproach ſuitable to his Behaviour. By this Time ſome Perſons coming in, interpos'd and parted us. As I was getting up, I heard Dr. *Mead*, amidſt a Crowd of People, now got together, exclaiming loudly againſt me for *refuſeing to ask my Life.* I told him, in Anſwer, *he had ſhewn himſelf a Coward; and 'twas owing wholly to Chance, and not to any Act of his, that I happen'd to be in his Power.* I added, that *had he been to have given me any of his Phyſick, I would, rather than take it, have ask'd my Life of him; but for his Sword, it was very harmleſs; and I was ever far from being in any the leaſt Apprehenſion of it.*

Greſham-College,
June 13, 1719. J. Woodward.